



DEVOTED TO THE NEW DISPENSATION.

VOL. II.—NO. 27.

BOSTON, MASS., WEDNESDAY, MAY 3, 1854.

WHOLE NO. 79.

Spiritual Philosophy.

THE VISIONS OF DAVIS.

We take the following beautiful and significant Visions from "THE PRESENT AGE AND INNER LIFE," one of the most—if not the most—interesting books which Andrew Jackson Davis has written. The Work is published by Partridge & Brittan of New York, of whom it may be obtained through the mail or otherwise. Bela Marsh also has it for sale at this office. We mention these facts here, because we wish the book was in the hands of everybody, and would do what we could to extend its circulation. It has already had, we learn, a very large sale; but there are thousands on thousands still, who are more or less interested in Spiritualism, who have never seen the work. We assure them, they will find the book an exceedingly rich treat. It is a large book, finely printed and beautifully illustrated with engravings. For terms, see List of Books on our last page.

Our main object in presenting the reader with the following, is to call special attention to the intimations and predictions contained therein, of the GREAT PRACTICAL MOVEMENT which has already begun, and which, thus far, is an earnest of complete fulfillment. Let the reader note this fact, as the Visions proceed, and abundant confirmation will be found of all we have lately said in the *Era*, of the organized condition of the Spiritual World for the REDEMPTION OF THE HUMAN RACE:

The Spiritual Congress. FIRST SESSION.

It is now presumed that the reader is in a sufficiently advanced stage of mental preparedness to be interested in the relation of the following celestial wonder. Serene and high, distributed into harmonious groups, surrounded with a glory altogether inexpressible, I saw an innumerable host of happy beings, engaged in examining mighty secrets and propounding deep thoughts, and canvassing earth's remotest bounds for beacon-lights to guide our erring race towards higher destinations. When I think of this celestial scene, my pulse beats higher and my brain rapidly grows unfit for calm perception. Yet will I press down the gladness emotions, and, with the surging tides of enthusiasm flowing in harmony with the causes of mental liberation, will I proceed to give the reader a relation of what I beheld.

For purposes of health and recreation, we spent the most of last summer near the ocean. We were pleased to find a quiet retreat at the Cottage owned by Jesse Hutchinson—one of the "Band of Brothers from the Old Granite State," who is now in California.

This cottage is situated almost in the middle of Lynn, Mass., but is very retired, from the fact, that it is built upon a high rocky eminence, and is somewhat difficult of access, either on foot or with horses. From its lofty situation, this romantic residence has received the name of "High Rock Cottage," a locality well calculated to awaken the powers of song, and enlarge one's conceptions of the world we live in. This is true for several reasons, a portion of which I will detail to the reader, to the end that we may together realize all the more perfectly the external realities connected with my vision.

When standing on the piazza of this

cottage, the eye may describe a vast tract of country in every direction. The city of Lynn, spreading its numerous white-painted habitations over several large farms, is situated immediately beneath the brow of the mount, and is visible in all directions. Eastwardly, whence the sun comes dancing up the crimsoned sky, rolls the mighty ocean, with its unceasing motion; yet whose bosom is as quiet and musical at times as the song-bird's glad harmonies when accompanied with the modulating breathings of lonely pines. The cottage windows, during an August night, when the inhabitants of cities are miserable with excessive heat, unmitigated by a single refreshing breeze, are entered by the ocean air, fragrant with saline odors, and ample in its properties to bless the constitution of man.

In the distance another favorite retreat, known as Nahant, breaks pleasingly upon the eye. To the left, about eight miles away, is seen the city of Boston. A little east of this city, where the Spiritual Congress was located which I had the unutterable happiness to behold. But the piazza of "High Rock Cottage," is not by far the most attractive portion of this property. For just behind the house, but much more elevated, is a kind of tower or observatory. Next to the ocean side, this elevated "look-out" is the favorite resort for travelers and the inhabitants of Lynn. From the street below the brow of the mount, if I remember right, there are no less than seven long flights of steps to the tower. The prospect from the upper windows of this plainly-constructed Observatory, is very beautiful. But I will not stop to describe.

Having introduced the reader to the Observatory, situated on the lofty eminence, I have but to say that there it was in the topmost apartment of that quiet retreat, I was impressed to retire for purposes soon to be made manifest. It was just half-past nine o'clock on the morning of the 7th of August, 1852, when I received the first intimation that a vision was about to be shown me. I knew how difficult it is for the external-minded to realize the psychologic state necessary for such an experience. Christians are surely prepared to believe in "visions" and communion between mortals and immortals. In the "thus saith the Lord" of the oriental seers and prophets—in the visions of Ezekiel and Daniel—the instance of the angel appearing unto Joseph and Mary—the rolling away of the stone from the mouth of the Holy sepulcher—Peter's miraculous liberation from prison—Paul's testimony of seeing great glory and unutterable things—the solemn declarations of Swedenborg—the attestations of Rev. William Tennent, who declared, long after having a vision, that "for three years the sense of divine things continued so great, and every thing else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it"—by these, with the intelligent Bible receiver, the probability of the following is sufficiently well established.

An impression comes to my mind, tells me to get paper and pencil, retire to a quiet room, and write down every thing I may see and hear. I forthwith obey. I sit tranquilly—waiting patiently, for anything which may occur. An influence, sweet and heavenly, overspreads my soul, and

bids me "Look Up." I do so. But my bodily eyes see nothing, except the bending firmament—obscured here and there by fleecy, floating clouds. Now my spiritual eyes are opened, and the vision is gloriously beautiful—a company or assemblage of men from the Spirit Land. They seem to be standing thirty miles above the earth's surface, where the sun sheds its rays abroad calmly, where the air is wholly serene. But I do not understand this exhibition. What does it mean? Ah! now I behold them conversing together—can see them gesture and move their lips—but I hear no word pronounced.

A thin, mellow atmosphere, full of glory and beauty, emanates from and surrounds them—extending apparently in every direction about twenty feet. The upper edge is tinted prismatically, as if the sun is about to paint a rainbow on the spiritual sky.

These men, as I feel inwardly prompted to term them, seem very natural; although I well know that they are spiritual. They move, and talk, and smile, and gesticulate, just as men ordinarily do; yet with far more ease, more grace, more spontaneity, as if unfettered and free alike in body and mind. Their features emit a sudden radiance—a somewhat intense but variegated illumination—as it were, from minds highly endowed with wisdom; yet skilled in the divine art of self-government and individual culture. Ah! I see now: those are illustrious men—men of superior natural endowments; great men because good; strong, because righteous; loving, because wise and deeply versed in knowledge.

Still, I do not comprehend this vision; yet I could not but "look up" and see it all.

Far beyond this company in the extreme distance—apparently several thousand miles away—I distinctly behold something approaching! I wonder what it can be! It looks like a large white cloud, shining and sparkling with many colors; and yet it is not transparent. Now it appears like an immense mount of snow—wholly overspread with the leaves of mammoth flowers. But as I continue to look, all these appearances gradually fade away. As the mass approaches, I see a great multitude of spirits and angels, both male and female, coming rapidly towards the assemblage I first saw. But they do neither fly nor walk; but they ride upon a magnificent Shining River of what appears to be electricity; and yet it is different from this element. It looks far more like the principle of Light in a state of condensation or liquefaction! This celestial river, like terrestrial waters, has tides which ebb and flow through space from one pole of the Universe to the other, for I can see no beginning nor ending to it!

But I do see that this River of Light has innumerable branches, flowing, one toward the earth, another toward the planet Mars, another toward Saturn; another toward Jupiter, and so, also, onward to the planets and orbs beyond. And now, as I look at them minutely, I see that the tides of all these rivers seem to set strongly, and with inconceivable rapidity this way—from the hidden fountain in infinitude toward all the planets and constellations in our department of the material universe! And I remember now to have seen this river before, on the flowing bosom of which spirits and angels often glide from place

to place; but I never saw it before so intelligently—with so much internal satisfaction and insight into its use and quality. And it comes to me now that I shall examine this celestial wonder with far more minuteness at some future time, and learn then and thereby the exact philosophy of the means of traveling adopted by the beings of the other world. I await this disclosure with gratitude and patience.

The multitude has now joined the first party; and they number many, many thousands.

Now they arrange themselves into harmonious groups and circles, as if to systematize their numbers; some with their faces toward the North; others toward the South; and others still face the East; and others the West.

What can this all mean? Ah! now I see them, as they quietly and benignantly gaze upon the different Towns, Villages, and Cities on this side of the earth's surface. They seem to be looking at each other, reading a heart of each human being! Oh that the human world could realize this inspection; and comprehend the righteous judgment now being exercised upon it! Everything is visible! Ignorance and Crime—Poverty and Wretchedness, together with their innumerable hideous Causes—are seen to-day by the noble beings whom, one day, we shall meet face to face!

Now I behold four spirits leave the Western group, and approach me. They come very moderately; conversing together. Now they halt in the air—apparently, about two miles from the place I now occupy in writing.

Not only my internal eyes, but my spiritual ears are also opened; and I am both Clairvoyant and Clairaudient—can see and hear the things which are spiritual as easily as if they were upon the earth. And now, with speechless joy, I recognize the four individual spirits as my most dear friends in the Spirit Land! Be still, be calm, O, my soul! and listen to the illustrious Galen, who is now about to address me. He speaks:

"We, your guardians in the spirit, will now give you the ground-plan and framework of a Discourse which you may hold your spirit in ample readiness to deliver when requested, during your sojourn, trusting in that Faith which moveth mountains, that we will strengthen and inspire your mind, by direct intercourse and illustration, to enforce your thoughts and complete the superstructure."

After the spirit of Galen had pronounced these words of encouragement with an indescribable richness of intonation, I waited quietly for something more; but he uttered not a word. And yet upon his countenance something fraternal seemed to say: "You may ask me questions." This I accordingly did, and inquired:

"Will you tell me what means the vast assemblage which you just left behind?"

"That Consovation," he replied, "is a detachment of the Royal Circle of the Foli: being a convocation of many spirits that were born on the earth; who, in their present estate, belong to that Wisdom Circle which is conjoined, in the bonds of divine congeniality, to the circle of Fraternal Love."

Being deeply gratified by this reply, I asked: "Will you tell me who, some of them are?"

"Their earthly names," said he, "are

known by the characters they themselves inscribed on the history of their race; by the gardens of affection they established in the memories of thousands through the force of their genius and culture."

At this he stopt speaking, and I suppose he designed not to tell me the names of some of the spirits assembled; and so, recurring to the 'Discourse' which he had promised me, I asked: "Will you now give me the 'ground-plan,' &c., of the lecture which I must deliver?"

And immediately he replied: "We will impress you to-night. Soon you shall know more of this vision." And forthwith he departed with his companions as he came, and I saw nothing further. But this impression flowed distinctly into my mind: that the commission which I had just received to go forth and lecture was "per order of supermundane Wisdom—the Natural, Spiritual, and Celestial Wisdoms." (So far as the other world is related to this life,) the four spirits whom I had seen individually and collectively represented. Their names on earth were:

Claudius Galen, Representative of Natural Wisdom.	J. Victor Wilson, " Transcendental Wisdom.
The Athenian Solon, " Spiritual Wisdom.	The Beloved John, " Celestial Wisdom.

'Natural Wisdom,' as I have been led to apprehend, means the mental ability to comprehend the teachings of science—to understand the nature, relationship, and application of facts from which science is derived. And I may here add that, for years, Galen has ever been the mind to suggest certain scientific facts—medical, geological, and historical—with which I have, from time to time, illustrated the Philosophy.

'Transcendental Wisdom' signifies the mental state in which the individual realizes much fondness for the facts of Love, Friendship, examples of Devotion, pertaining to the affections and emotions; such as poetry, music, painting, sculpture, &c.; and the reader, by referring to Friend Wilson's previous communications in the former volume on this subject, will doubtless observe this peculiarity in his mind.

'Spiritual Wisdom' is devoted to the comprehension of principles of exalted association in the other life—a knowledge of progressions, back and forth, through multitudinous experience and developments.

'Celestial Wisdom' I cannot define, for I have never entered into its significations. The former phases have been experienced to some degree by many minds on earth. From what I have seen, however, I infer celestial wisdom to be the mental power to realize the Divine Being in many departments of his sublime relation to the Spirit Universe.

MATTERS OF INTEREST.

FRIENDLY EDITOR:—

I ask your forbearance, while I inform you that we have been for the past week, highly favored with a series of able and interesting lectures delivered by B. J. Butts, recently of Hopedale, Mass., upon the subject of spiritual identity, and the ability of Spirits to communicate with the inhabitants of this earth, in which he set forth the principles of progression, and consequently the finally happy ultimate of man; taking the

broad and comprehensive Book of Nature, from which to draw his proofs—thereby giving it priority, and precedence, of all other books, and a book by which all other books should be tried. His arguments were presented in a plain, clear, and comprehensive manner—giving unmistakable evidence that Spiritualism is strictly in harmony with science, philosophy, and the Laws of Nature. To give a full description of the positions taken by friend Butts, and follow them out, is more than I shall at present attempt; but to say the least, it was a feast to every enlightened, and philanthropic mind. A general invitation was extended to any one who might wish to interrogate, or make any remarks pro or con. Our Baptist pastor was present, but chose to take notes and keep silent, while he faced the enemy. He will perhaps be prepared to go into his sanctuary, at some future time, when his choice lambs are present, and with one Herculean stroke, kill the Hydra-headed monster, (Spiritualism) exclaiming, 'Away with your damnable heresy, and human reasoning.—Gracious Heaven! how long are we to be blinded by false teachers, and driven into submission through fear of a devil!'

We have been engaged in the investigation of Spiritualism, for the last eighteen months. We commenced by forming Circles, which resulted in the development of rapping, moving, writing, speaking, seeing, singing, diagnosing, and healing mediums, through which we obtain communications of a highly intelligent and soul-elevating character. Our Circles are attended with interest by many of our most talented and respectable citizens, and the number of believers and anxious investigators is fast increasing. The violent and boisterous opposers who have been crying clairvoyance, electricity, psychology and humbug, are giving place to a more reasonable appellation. With an awe-struck and ghastly look, they exclaim, it is a mysterious something.

But lest I weary your patience, I close by wishing success to the *Era*, and the Cause in which it is engaged, and subscribing myself a firm believer that spirits who once inhabited the flesh, communicate through mediums to the inhabitants of this Earth.

J. G. VAN FLEET.

Fleetville Pa., March 25, 1854.

ADVICE TO A YOUNG LAWYER.—The following is the advice of an examining judge to a young lawyer, on admission:

"Sir, it would be idle to trouble you further. You are perfect; and I will dismiss you with a few words of advice, which you will do well to follow. You will find it laid down as a maxim of civil law, never to kiss the maid when you can kiss the mistress. Carry out this principle, sir, and you are safe. Never say 'boo' to a goose, when she has the power to lay golden eggs. Let your face be long—your bills longer. Never put your hands into your own pocket when anybody's else is handy. Keep your conscience for your own private use, and don't trouble it with other men's matters. Plaster the judge, and butter the jury. Look as wise as an owl, and be as oracular as a town clock. But above all, get money; honestly, if you can, my dear sir; but—get money. I welcome you to the bar."

The New Era.

"Behold I make all things New."
"Hereafter ye shall see HEAVEN OPENED."

S. C. HEWITT,
Editor and Proprietor.

OFFICE NO. 9 FRANKLIN-ST.

TERMS—\$1.50 PER ANNUM, IN ADVANCE.

ISSUED EVERY WEDNESDAY.

BOSTON, WEDNESDAY, MAY 3, 1854.

Correspondents and Subscribers.

1. All orders for Books should be sent to B. B. MARSH.
2. All orders for THE NEW ERA should be written on a slip of paper separate from communications designed for publication.
3. The reception of THE NEW ERA may always be taken as a receipt for money. When the paper stops, it shows that the money is exhausted, and is a notice to the subscriber to that effect. If any mistake is made at this office, let us be informed immediately, and it will be promptly rectified.
4. Subscribers should always say whether they are old or new.
5. Subscribers should always name the number at which they would like to begin their subscription. If they do not name it, the number will be at our option.
6. In communicating Facts for publication, let the story be as briefly told as possible, without omitting anything material to its being fully understood.
7. All writers for this Journal should patronize us with their true name.

HISTORY OF THE NEW MOTIVE POWER.

NUMBER ONE.

THE MACHINE.

Almost the first question asked by those who may have read our *Announcement* of THE NEW MOTIVE POWER in No. 24, or who may have incidentally heard of the existence of such a thing, is, "What is the Form of the machine?"—Another question is, "How Large an instrument is it—how much room does it occupy?" And a third query is, "Does it still continue to Move?"

We have thought it might be as well as any way, to make the present, and perhaps one or two succeeding numbers, to consist mainly at least, of answers to these questions. And then in future numbers, trace the History of this New Creation, from its incipient stages, up through its various and interesting steps of progress—marking its wonderful CRISES as we proceed, and giving our readers some pretty fair view of the WHOLLY NEW PHILOSOPHY which this Motive Power embodies and illustrates.

1. WHAT IS THE FORM OF THE MACHINE?—Without diagrams, it is somewhat difficult to give the reader an accurate idea of its form; yet in their absence we will endeavor to do the best we can. And here we may remark, that some persons, having heard of the correspondence of this Machine, to the HUMAN BODY, have imagined, that we had a sort of *manikin* in form. But we will now say, that although the thing corresponds to the Human Form, yet it is only CORRESPONDENCE. The principles involved, are the same as those of the Human Body, so far as MOTION is concerned—nothing farther than this, so far as we are at present made aware. Seemingly intimations of something additional to the qualities of motion, have at various times been made, but we do not yet see any principle or any exhibition of anything additional. And we must, of course, keep within the bounds of our own apprehensions in making these statements.

But to come directly to the point of Form: the main part of the instrument—the GRAND NUCLEUS of it—is a CIRCULAR TABLE. This is made of Black Walnut, about three and a half feet in diameter, with five legs—the centre leg being larger than the rest, and each of them perfectly insulated by large glass balls. On the top of the table, and in its very center, is firmly bolted an oval platform of neatly finished cast iron, whose average diameter is perhaps not far from seven inches, and whose thickness is about half an inch. This Platform, near its two oval extremes, takes two uprights, close at the top of which are two steel thumb screws, which in their turn suspend two cast iron balls, about one and a half inches in diameter, which form the extreme ends of a steel shaft, some eight or ten inches long, and half an inch through. Through the center of this shaft, passes an arbor of steel, about half the size, and of the same length. The points of the thumb screws take the ends of this shaft, and thus the balls are suspended for rotary motion. In the very extremes of these balls, are two very peculiar MAGNETS. After entering the surface of the balls, they become wedge-like, and the internal end comes to an edge, which is not far from three eighths of an inch long. This edge of the magnet RUNS EXACTLY SOUTH AND NORTH—the reason of which, the reader will apprehend when the grand PRINCIPLE of the whole machine is fully stated and illustrated. Two other magnets, of somewhat peculiar form, are included in the Balls. And then, at the exact center of the rotary motion—the point where the shaft and the arbor come together, there is a peculiar insulation. It is effected by the insertion of a small tube of zinc, with a plug of gutta serena, the design of which would seem to be, to turn the current which is the moving power.

Passing down a little it may now be said, that the oval iron Platform before described has its immediate surface covered with a plate of zinc, of precisely the same shape. Then around the edge of the Platform, runs a zinc hoop, which, at its upper edge enfolds the zinc plate. A similar copper arrangement comes next in order, covering the whole zinc arrangement. And then immediately above these, rests a Plate Magnet, a trifle larger than, and of the same shape as, the copper, zinc and iron arrangement underneath it. This Magnet is held down in close contact with the Platform and its appendages, by a copper fastening on the north side, and a steel one on the south, both of which are held in their places by wedge-like keys on the under side of the table. There is, however, this difference in them, that while the copper one ends a short distance from the under side of the table, the steel one is continued by a square iron rod, of several feet in length, down through the floor, some nine inches into a solid rock—the said rod terminating below, in a neat wedge-like edge, about an inch and a half long, surrounded by dry sand, and running exactly NORTH AND SOUTH. This rod is called THE EVACUATOR.

Proceeding upward again to the surface of the Table, we may remark that it contains two steel bars an inch wide, and half an inch thick, very highly polished, and firmly bolted to the Table. They are some fifteen inches apart, and their ends terminate with a graceful and finished sweep in harmony with a quarter round edge of the Table. Just above these steel bars, and resting on their upper surface, are copper and zinc strips of the same width as the bars, but several inches longer, and bending gracefully over the edge of the Table, round at the ends and finally terminating in four steel balls, an inch in diameter, suspended by copper and zinc chains. The strips of copper and zinc are held in their places, by copper and zinc lap-pets near the ends of the steel bars. These bars with their copper and zinc appendages run with the grain of the Table, as nearly as possible, and range exactly with the Magnetic Currents, or, in other words, correspond with the Magnetic Needle—the copper strip being on the West side of the Table and the zinc on the East, (the reader will please bear this arrangement in mind for future use) and these bars, with their copper and zinc coverings, are called ABSORBERS. The steel balls suspended at the ends of the copper and zinc strips are called CONTROLLERS.

Midway north and south, on the West side of the West or Positive Absorber, rises a slight copper Standard some five inches high, with a slight incision near the top, through which a small copper wire passes, terminating with a steel ball a little below the edge of the Table on the West side, and so passing upward and connecting with an important arrangement above the Motor Balls already delineated, which connection and arrangement will be described in its proper order. The copper Standard already spoken of, comes as near the positive Absorber as it possibly can and not touch—it is a very delicate arrangement. From the copper wire, at its point of contact with the Standard, runs a small copper chain, gracefully curving, till it terminates in a closely-fitting copper ring around the West Upright of the Platform, and between the copper and zinc plates which cover it. This, too, is one of the nicest arrangements of the whole Machine. On the East side of the Table, which is the Negative one, there is a similar arrangement, with these two differences—viz.—the metals are zinc instead of copper, and the zinc ring, which terminates the zinc chain around the East Upright, is placed under both the copper and zinc plates, instead of between them, as in the case of the Positive side.

In concluding this part of the Mechanism, we may mention two additional arrangements of some importance, though they seem somewhat incidental to other parts—these are, first, two oblong, round magnets, which are inserted in the top of the Uprights, and through which, near their upper ends, pass the Positive and Negative Wires which go through the copper and zinc standards,

and terminate in small steel balls below the Table. The second of these additional arrangements, is the Southern Magnet, (so called) which passes from the very center of the large Plate Magnet, to the steel Fastening, before described (which Fastening, by the way, is a magnet). The northern end of this Southern Magnet, is sharp, like a knife—the southern end is about three eighths of an inch square. The reason of this shape, is simply one of accommodation to the peculiar form of the upper surface of the Plate Magnet, on which the Southern Magnet lies, and under the circumstances, allow the Rotary Ball to perform their revolutions, without obstruction.

And now, in finishing the present number we may observe, that the part of the Mechanism thus far described, corresponds to the ARBOREAL REGION OF THE HUMAN BODY. And as in the Human Organism, there would be no motion, without the whole DIGESTIVE APPARATUS, so without this part of the ELECTRICAL MOTOR, there would also be NO MOTION.

THE CIRCULAR CITY, OR HOME OF SYMMETRY AND PEACE.

NUMBER ONE.

INTRODUCTORY—FORMS OF NATURE—THEIR SIGNIFICANCE.

THE HOMES OF THE FUTURE, on Earth, will be mainly CIRCULAR, instead of angular, as in the whole history of Architecture, City and village arrangements, heretofore, has been the case. And this will come to pass through the operation of one of the most simple, yet certain Laws of Nature—the Law of Development—as a legitimate sequence of Human Progress. It is a very obvious and almost universal fact, that Humanity (like unto God Himself) represents itself in its works; and the Construction of Temples, Dwellings, Homes—the formation of villages and cities, is one of its most prominent exhibitions. Now, if we look into the character of these, we shall find that they correspond perfectly to both the Individual and Social development of the race. As an "ORGANIC FORM," Humanity is "not yet born," it is simply in the state of *embryo*, in its origin; and all embryonic formation, is more or less fragmentary and angular, according to the degree of progress which the Embryo has made. Thus Humanity, as well as the individual in character, has heretofore been in an almost purely angular state—a condition corresponding to mere Mineral Nature—not to organic animal, human or angelic forms. All atomic minerals, proper, are perfect angles, simply, because they are the first created forms. They who have read Davis and Swedenborg will have seen—not only the fact stated by them, but they will also have noticed the philosophy of the matter. It is, therefore, only needful that a bare allusion be made to the matter here, and especially so, as the mere statement of the idea, would seem amply sufficient to its apprehension by all.

Such then having been the condition of the Race, and it being a Law of Nature, that a voluntary being or any collection of voluntary beings shall represent themselves in their works, it is in perfect keeping with this idea, that the Architecture, etc., of the past, should be, in its main features, of an angular character. Humanity is angular. Why should it not, then, make angular things? It has done so, as almost all building exhibitions most plainly testify. From the rude wigwag of the *Barbarian*, up through the tents of Patriarchalism—the plain Barbarian Structures of a third step in human progress to the no less angular exhibition of more modern Temples and other structures, this fact stands out boldly at every view, and stares the beholder full in the face. So also, if we examine the arrangement of cities and villages, we shall find them in the main the representatives of individual selfishness—a more angular passion than which, does not exist. Suppose we go (*obscurely*) through the streets of London, Paris, New York, Boston, Philadelphia,—or through any village or hamlet in the most civilized part of the world, and what is the main feature of things which strikes the view, not only in the buildings themselves, but also, and as prominently in their arrangement of streets, blocks, etc.? The only answer is—*Angularity!*—ANGULARITY!!! Behold the narrow, dirty, straight, crooked and angular streets, lanes, side-walks, places and courts, containing human beings in perfect keeping, running to and fro, as crookedly, as confusedly, as angularly—

engaged in thought, schemes, business, work—just like their surroundings—*Just like themselves!*

Well, friend, here is a picture for you—a picture of reality—not of fiction. Say you, it is what it is, and what it necessarily must have been, considering all the circumstances of the Race thus far? To this we readily agree; but at the same time, it must be obvious to all, that all this represents an inferior stage of human advancement—shows the Race to be in the mere mineral, or angular state of development, and contains a sort of prophecy of higher advances yet to come—especially so, when the higher forms of nature are recognized as the native and rational symbols, representatives, correspondences of Organic Unity, Architectural Development, and Spiritual Unfolding.

The first form of Nature is Angular! So says Davis—So says Swedenborg—so says nature herself. Well, and what else do these authors say? They all agree, that the second form of Nature is CIRCULAR, and the third SPIRAL. They go farther than this, and talk of still higher forms, but these are high enough for our present purpose, and we will therefore confine ourselves to them.

THE CIRCULAR FORM as a thing of beauty and of use, is evidently higher than the angular one. Thus, the vegetable and animal kingdoms, in their organic forms, are plainly a very marked advance upon the mineral kingdom. They are more symmetrical—more pleasing—more Beautiful. The latter kingdom is well enough, in its way—very necessary—very useful. But if there were no other kingdom, the earth, evidently, would not be a fit abode for man—he could not live upon it. But the Circular form is a product of the Angular—the Angular grown a step higher in the scale of progress. In like manner comes the Spiral form, as the third step in this same progress. And this is the most beautiful form of the series—a sort of *Luxury* among forms, which, while man lives at all on the animal plane, will appear but slightly to his apprehension, either as embodied in actual things, or as more properly significant, and perhaps, a part of spiritual verities and experiences.

Now, here are three different forms, each, in succession rising—the one is the other, in regular order—in three degrees. And the question we have to ask is, Should these forms of Nature be copied by man, and embodied in Architecture? It will be said, perhaps, that we have them all in Architecture now. Very well, that is true to a certain extent, and in a certain way—just enough to show the tendency of Human Nature to sometimes copy Nature outside of itself. But, at the same time, the Circular and Spiral forms appear as very slight exceptions in all Architectural exhibitions and arrangements, as they are at present,—whereas, the Circular, being a very prominent form of Nature, being much more economical of space, etc., of very much greater utility in arrangement, and vastly more beautiful in appearance, as well as eminently and harmoniously Educational, withal, would seem to be the form which, above all others, should be made the leading one of all future Homes.

He who studies Nature comprehensively, learns to preserve all things—to throw away nothing. He also learns to put everything in its proper place—to have it sustain its legitimate relations—all things considered—to everything else. So should it be in observing the Law of Forms in all the workings of the constructive element in Man. And in accordance with this idea, it will be seen, especially, when we come to statements of the practical details of our subject, that the three great leading ideas of Nature, as to forms, are preserved and embodied—that neither of them is cast away—outgrown, or ever will necessarily be disannulled. It will also be seen that, in the Age of Organic Symmetry, that form of Nature, which was most prominent in the World of art, during the infancy, or mineral period of the human race, should, very naturally and legitimately, become the exception, and a more symmetrical form take its place as the Law. Hence, in due season, and in its proper place, the proposition will be, to embody THREE FORMS—the Angular, Circular and Spiral—in Architectural Structures, and their arrangement into Cities, Villages, Homes—the Circular being the great leading feature of the whole structure, while the Angular stands next in order, and the Spiral last, as beautifully significant of the Ascending Life of the Soul, whose greatest triumph is always later than the steps which lead to, and greatly aid in, preparing for it.

The reader will please pardon these

comparatively dry statements of thought, on the philosophy of the subject, as they seem to be necessary to introduce, and lay the foundations of, the PRACTICAL REALITY. In future numbers, the ideal of the whole matter will be unfolded, and our readers can then judge of its CORRESPONDENCE WITH NATURE, ITS USEFULNESS, BEAUTY AND ITS FEASIBILITY.

Do not be Anxious.

Many of our readers are exceedingly anxious, we find, respecting THE NEW MOTIVE POWER. Does it still continue to move? they inquire. What will it amount to in the end? Will it be good for anything? What can it all mean? Well, friends, all we have to say now, is, "Be patient with us, and we will tell you all." It is an old, and we suppose a true saying, that "The world was not made in a minute." Neither can we attend to even all the intrinsically reasonable questions which may be asked us, in one breath, to say nothing of the thousand and one unreasonable ones, which doubtless have been and will be put. Everything has its seasons and its times, and the most important things, oftener than otherwise, move the slowest. We have had to exercise no little forbearance since we engaged in this truly great and beneficent work—a work for the world's most thorough and permanent good. But then we are aware, that we have had help from Above,—for without help we must have failed. Human courage and composure are far too weak and inefficient when unhelped, to bear the sneers, and the ridicule which all radically new undertakings, the world over, invariably elicit. Had we not been helped, then, we should have failed—Had we not been over-shadowed by a Divine influence, through angelic agency, the triumph of a "patient continuance in well doing," would not have been ours. We would ever be thankful for that aid, which freely flows to all who feel its need. Thus may it be with all.

INDIAN COMMUNICATIONS.

Written with my hand something like a year ago, and purporting to come from the spirit of an Indian Chief who has since assisted me much in regaining my health, and who occasionally speaks through the instrumentality of my mediumship. To me it has been a convincing proof of the Law of Progression, and it may also be to others.

A. W. SPRAGUE.

NUMBER ONE.

"I was the mighty ruler of many nations, and the races of men shall remember me to future generations. My voice was as the thunder, and my countenance was terrible to my foes. Many a pale face have I laid low with my hatchet,—many a scalping knife have I dulled by repeated use. But I was gathered to my fathers, and my voice was heard no more on earth as it once sounded in the fearful war-whoop or the yell of defiance. And my foes rejoiced when I was laid low, for my power was great. The Great Spirit called me to the hunting ground far away, and I now abide where the sound of war is never heard, and the tempest of human passion is no more known. The warrior is at rest. The friend and foe here meet and become as though they were the friends of former days. The Pale Face and the Indian are one—for all are Pale Faces now—all are equal in the sight of God.

My foes rejoiced when I fell. Even so did I; for I fell in the storm of battle. But now no more my soul rejoices in such things, for all hatred and revenge have passed away, and all is peace. My grave is in the dark wilds of the forest, and my tribe yet visit it in their pilgrimage (for they are not yet extinct) but they find me not there. My soul is far away, surrounded by the beautiful and the bright; and as I look down upon the broad rivers, and upon the beautiful hunting grounds over which I once pursued the game, even though the forest is cut down,—even though the white man has built his villages in their midst, yet does it give me no feeling of regret,—it rather gives me joy; and although I sympathize with the few of my tribe that are left, yet do I know that, in the order of things, it must be so, and that it is right. God gave them their inheritance and he has now given it to the white man; and though the race will soon be extinct, there is a more beautiful place prepared for them in the regions of Immortality.

Sorrow not, Oh thou suffering descendant of the mighty warriors who have been before thee,—sorrow not, though thou fleest before the Pale Face, like the dew before the morning sun. Even as that is inhaled to Heaven, so art thou. Thy home is long prepared for

thee: linger not, for thou art even now, passing away—and it is well!"

NUMBER TWO.

"I was the warrior of the woods. I was the hunter of the mountain, and man feared and trembled at the sound of my name. How the dim woods rang with the echo of my wild whoop. It startled the heads of the forest, but it started more the heart of the Pale Faced Fox. How they shrank and trembled as they passed,—as they caught a glimpse of my stealthy foot. But they feared not long, for my arrows were keen and my hatchet prepared for the use. Man trembles now as he passes my lonely grave, and almost fancies my wild spirit is heard in the mighty war of the elements, as they thunder pass and sweep my lonely grave. But they disturb not the sleeper, for he rests not there. His soul is far away walking the bright regions of Eternity and drinking in the beauty and grandeur of the scene. What to him are the thoughts of man? What though they rejoiced when he sank beneath the mighty arm of God? Their joy was vain, for he lives again. The dim shadows of the forest hear him no more. The wild beasts startle no more at his tread, yet is he ever around, above, and amidst, but his spirit is not of Earth. But men shall yet hear my voice. I speak to them once more. Not in my former way, that struck terror to their hearts; not through my own organs of speech; but through the medium of a pale-faced maiden, who knows me not, and yet who has often thrilled to the sound of my fame, whose echoes are yet heard upon the face of the earth.

Listen to me now, Oh ye doers of iniquity, for I speak to you from the high heavens, and ye heed it not. Yet listen, for I have much to say. Follow not in my footsteps where they were evil, but learn ye from my errors, to take hold of Truth. If I had virtues, practice them, and let the errors be forgotten. Let the voice of war no more be heard. It is the curse of man. Remember it is the chief of warlike tribes—it is the warrior of many battles, who counsels these things. He has passed to a higher sphere, and now looks down upon these things as they are. War no more for conquest, struggle no more for gain, dip not thy hand in thy brother's blood, for the earth is even now dyed red with thy sacrifice. Follow not me, for I have done, with an unquenchable thirst for vengeance, for 'vengeance is mine saith the Lord.' I will speak again."

Plymouth, Vt., April, 1854.

Departure to the Spheres.

Miss Elizabeth C., eldest daughter of Sylvester and Lucy C. Hayward of Concord was translated from this to the Spirit Sphere, Sunday, the 9th inst., at the early age of 15 years and 4 months. She was a gentle, loving spirit, tenderly beloved by parents and friends, thus giving promise of much joy in the coming years of the future. But all those promises, and the expectations based thereon, are withered so far as the earth-life is concerned. But the pleasing assurance is ours that more glorious results will accrue to our Brother and Sister, than would, if this loved child had remained below. And what, in this case, is doubly sweet, is the fact that they have two younger children who are mediums through whom the spirit sister can breathe her thoughts of love to those who are left behind. It was the privilege of the writer to address the friends on the occasion. The two points dwelt upon in the discourse, were, 1st, the world is full of change, and 2d, all these changes are beautiful. In some of them the beauty is apparent to the most superficial view, but in others a more interior view is necessary. Of the last is what we call death—sublimely beautiful to those whose inner sight is opened. But I will not report my remarks, but close by commending the truths of the New Dispensation to all who are called to part with the loved and dear of the earth life.

J. S. LOVELAND.

Charlestown, April, 1854.

The Present Number

We send to many who are not subscribers. If they like the Era, we should be glad of their help, and will try to give them their money's worth. They who wish to secure all the numbers containing the History of The New Motive Power, and the Papers on the Circular City, etc., will be obliged to send in their subscriptions soon, in order to make sure of them.

We shall also send this number to many Weekly Newspapers, in various parts of the United States. If The New Era seems to them worthy of notice in their columns, and if they would like to see it weekly, we should be happy to send it to them. See the article entitled "The New Era," in another column.

Gems of Spirit Musing.

Its beams illumine every human heart, in greater or less degree—often dimly burning, hardly discernible to weak mortal vision, yet anon fanned by some gentle influence, it is kindled into beauty and activity. Hope, ever present to the human heart, rises to immortal heights in its desires, or seeks to find its wants supplied from those broken cisterns which hold no water. It cheers and animates, even under the darkest cloud that envelops the intellect, and is the means of carrying out the desired end, however distant that may be. It is a good angel, which deserts us not, though often almost banished by despairing mortals. Hope, in the future, shall make the present bright, leaving the past to itself. It cheers the path through life, and its accumulated beams, at its close, make the opening of the portals to the Spirit Land radiant with beams of heavenly light. As its felt smile shall assure us of its presence, let us welcome it as a Heavenly guest, and guided by its influence invite it to our hearts for its abiding-place. It renews and strengthens every earthly tie, and gives sweet promise of the happiness in store for all. It lightens every burden—takes from the sons and daughters of care the wearing of the mind, worse than broken limb, or enfeebled frame, and is the only one portion of many, to whom, though unknown to them, it is their greatest blessings.

Hope drops its golden links from Heaven
To mortals here below;
To some a quickening sight is given
To guide them as they go;
While others vainly spurn the boon
An angel gives to guide them home.

Hope cheers the drooping mourner,
Gives promise of the land
Where grief is changed to gladness
Amid the Angel band,
Where come not sickness, or decay,
But peace and gladness reign alway.

It is our constant guardian
At dawn, or holy eve,
And never, never tiring,
Our dreams doth interweave;
And when our spirits part are,
It is our blessed, guiding star.

AUGUSTA, MEDIUM.

Dr. Gaven Russell, of Toronto on
Prison Discipline.

A. CRIDGE, MEDIUM.

Relieve the wretched—not by alms, but by industrial organization. Social regulations have made them what they are, and society is bound to make them what they should be, or suffer the legitimate consequences—crime, outrage and contagious disease. Man was made but a little lower than the angels; and if he be depraved it cannot be the fault of his Maker—as the religionists would have us believe, but must be owing to adverse circumstances, or individual shortcomings. These are incidental to all; and it is not for self-complacent Pharisees, clothed in broadcloth—not earned by those speculating in the wants of the worker, to revile the outcast for his degradation, or punish him for his crimes, except so far as the effort to reform him, to some extent, involves punishment as a necessity. Let him that is without sin, cast the first stone. Prisons should be industrial self-supporting communities, wherein the unfortunate inmates should be gradually trained by a legitimate qualification of their faculties to cease from violating their natures by gratifying them in an illegitimate manner. Liberty, to a certain extent, should be allowed them, so far as it could be preserved against abuse, by an appeal to their moral sentiments. If they earned enough surplus, the elevating influence of female society, should be allowed them. Many would remain connected with the Institute beyond their term, and become useful agents in reforming new comers. Though present systems of prison discipline are great improvements on the past, much room is still left for further reforms; and the whole spirit required to be changed. A new set of spirits would be required to carry into effect, new principles of action. The results of one experiment of the kind, successfully carried out would insure its general adoption, and the corruption of the social atmosphere would soon be destroyed, root and branch.

Remain constant in devotion to the faith delivered from above, and approved of by the highest intuitions of the spirit. Be never weary in well-doing, and strength will be given from the spirit-land, to enable you to accomplish your mission. The elements of dissolution are rife in the organized hypocrites of the past, that now encumber the earth. Strike boldly, and fearless of the rebound, and the gates of hell shall not prevail against the assembly of believers.

Strike! for the welfare of millions unborn is resting on the efforts of the few. The result of zealous effort and persevering courage, will be a complete overthrow of the powers of darkness. Once let into the subterranean labyrinth of ecclesiastical intolerance, the light and love from the higher spheres, will cause the apparent solidity of the interior to tumble in ashes. Unfurl the banner of the reform to the ends of the earth. Old things are passing away; hasten their departure and let better things take their place.

Short Sermons.
NUMBER ONE.

The affections are the fount of freshness, of originality, of power. Every body acknowledges this, I think. A sermon written because the preacher's weekly need has come, a prayer offered because custom demands, if these are the only moving reasons, are both poor and weak, unimpressive and unavailing. The intellectual, while it exerts a reciprocal and guiding influence upon the affectional, is also, in turn, the servant and instrument of these affections. After all, the *esse* or inmost of a man is his loves. Tell us what and where are these, and you tell us what and where is he—they are the controlling forces of our being. Therefore the head acts freshly and powerfully as the heart is interested, and we may add, sees more clearly, and opens the consciousness of the spirit upon purer and holier realities, as the love of truth,—"truth round and fair and whole," wells up from the core of our being.

Application—Would we advance? then keep incorrupt this heart; out of it comes power and purity, or weakness and death. When the minister is governed by the desire of popularity, or the love of salary, his utterances must, do become, circumscribed by the prejudices of his parishioners, and at length stale and wearisome. The affection for Absolute Truth and Right, gradually departs, the finer sensibilities are blurred, and intellect, the logical power soon passes, like Samson, with eyes blinded by its own wrong, into the prison house of bondage and of shame. And other men too, in money-getting (right or wrong) absorbed, lose tone and beauty, and elevation of soul, and mar all present or near prospect of spiritual unfolding and growth. When the clergy of New England have more of the willingness to become like Jesus of Nazareth, "men of sorrow and acquainted with grief," if need be, for immortal Truth's sake, they shall begin to be saved from monotony and feebleness—they shall find before them extending a whole territory of Thought, as yet their tied and timid feet have never trod. They too shall again speak with powers given them, through the channel of the affections, from above—shall see more than now of the loveliness engirding the Present, and begin to do work for mankind. And not alone these, but the people must give up their false standards of competence, appetites, passions, and degrading, low-sphered habits, ere their affections can be pure enough, and their mental eyes clear enough, to receive the influx and high messages from the skies. Sincerely, let Spiritualists, at least, all seek to purify their loves. With our whole being—physical and spiritual—made passive and recipient let us ask and receive of the Divine descendings.

D. F. G.

Speech of Logan.

The red man has no home on the earth-sphere. The white man has driven him to the setting sun. But in the land of spirits pure, the red man finds a home, and the Great Spirit recognizes him as his child. In the hunting ground of the spirit land, he roams fearlessly. The wife and the child, all that the red man held dear, and all that Christianity robbed him of on the earth-sphere, he has in the spirit world, where no man's Christianity can disturb or molest him. Now listen to the words of the red man, you who have not two forked tongues, like some white men; you are the red man's friend; the red man is coming to act his part in the Great Drama, that is opening on the earth-sphere.

The Chiefs of the Six Nations, will come and many of the warriors who fought for their homes and hunting grounds; and they shall tell men of a brighter world and of a pleasant home.

And this large council that is coming to help man shall stand up for the Indian; in the western worlds! Shame! shame! and cowardly and dastardly heroglyphics shall be written upon the legends of the supporters of the Nebraska bill, and bands of red men are lying in wait to usher in—not the war-hoop of other days—but the glorious, happy communions from the spirit world—that are not only

to make Nebraska free—but the whole world FREE!

John M. Spear's Journey to St. Louis. No. II
AN ORDINATION BY SPIRITS.

BR. HEWITT:—

This day (Sunday) spirits have ordained Br. R. P. AMBLER, and set him apart to the TRUE SPIRITUAL MINISTRY. It may be known to many of your readers, that Br. Ambler had accepted an invitation to labor regularly in this place. When I arrived here he had not commenced his public labors. Warren Chase being here, it was deemed best for him to postpone his public labors until Br. C. had concluded his course of lectures. It had been arranged that he should begin this day, and it seems that several associations of spirits had determined to ordain him. He has been ordained, appropriate addresses being made by Mrs. French, of Pittsburg, Pa., Mrs. Hyer, of St. Louis, Mo., and John M. Spear, of Boston, Mass. It is said to have been a most interesting and highly appropriate ceremony. The subject of the principal address of the occasion was Beauty. Br. Ambler had received the appropriate name of BEAUTIFUL at Hartford, Conn., some time ago. It was wise, therefore, to discourse of Beauty at the time of his ordination. That passage was quoted, "How beautiful on the mountains are the feet of him" who bringeth peace to man.

Br. Ambler has a most extensive field of labor in the valley of the mighty Mississippi, and I doubt not that he will be encouraged and sustained. There is much of the granite mountain mind of New England here, which usually accomplishes what it undertakes.

Yours Truly,

JOHN M. SPEAR.

St. Louis, Mo. April, 1854.

P. S. The association of Elementizers is now giving two discourses daily through Mrs. French and myself as mediums, Frances Wright being the leading mind of the Association.

J. M. S.

Springfield, April 21, 1854.

DEAR HEWITT:—

As many of our friends confound the name of Mr. Wm. Hume, Medium, of this city, with the name of D. D. Hume who was a member of my family a few months, when some of the extraordinary manifestations occurred which I have published, you will oblige me by informing the public that D. D. Hume has not resided in this city for nearly two years.

Yours truly,

RUFUS ELMER.

ENCOURAGING.—In the latter part of the sixteenth century—according to Professor Joseph R. Buchanan, of Cincinnati—one-half of all who were born, died under five years of age, and the average longevity of the whole population was about eighteen years. In the seventeenth century, one-half the population lived over twenty-seven years. In the latter forty years, one-half exceeded thirty-two years. At the beginning of the present century, one-half exceeded forty years of age; and from 1838 to 1845 one-half exceeded forty-three years—that is to say, in the sixteenth century, one-half of all who were born lived only five years, while in the present century, which is the nineteenth, one-half of all who are born live to the age of forty-three years.

The Berkshire Courier, printed in Great Barrington says in reference to the weather, that on Saturday, April 1st, a young lad discovered something like a bird in a hole in an old tree. On making a more particular examination he found twenty-six blue birds, who had probably collected together to keep themselves warm, froze to death by the severe cold of the previous few days.

SPIRITUALISM.

Eliza J. Kenney, of Salem, Agent of the Association of Governmentizers, will give a discourse or discourses in Salem, on Sunday evening May 7th, at Lyceum Hall, at 7½ o'clock.

To defray expenses, an admission fee will be expected of 10 cents.

NEW BOOKS.

Just Published, and for Sale by Bela Marsh No 9 Franklin Street
Marriage and Parentage: or the Reproductive Element in man, as a means to his Elevation and Happiness. By Henry C. Wright. Price 50 cents. Postage 10 cts.

Free Thoughts concerning Religion; or, Nature versus Theology. By Andrew Jackson Davis. Price 15 cents.

Dr. Nichols on Marriage: its History, Character, and Results; its Sanctities, and its Profanities; its Science and its Facts. Demonstrating its Influence, as a Civilized Institution, on the Happiness of the Individual and the Progress of the Race. Price \$1 00.

May 3.

The Cape Cod Water Cure.

We call the attention of our readers to the above Institution, as advertised in another column. Many persons in this region are acquainted with Dr. Felch and know very well his entire freedom from all mere pretension, his true simplicity of character, his entire devotedness to Truth and Good, in opposition to all shams. We also learn from those who know him best, that he is thoroughly acquainted with his profession, and quite successful in his practice, and withal, makes no parade about it either. They who have faith in Water Cure, and need to be cured, would find the air of Cape Cod, and the establishment, of which Dr. F. is the head, a very pleasant and useful retreat, especially during the coming warm season.—We are very sorry to lose the personal presence of the Dr. here, but hope the benefit he may be to the sick and the suffering, in his present position, will more than compensate for our loss. And we feel sure, there are many warm hearts in this region, which have long felt the soothing influence of his personal intercourse, who will sincerely join us in this expression.

The Spirit Convention.

Appointed by Spirits to be held in Boston April 25th and 26th, was convened according to appointment and remained in session two days. It was, on the whole a very interesting and happy meeting. Full account next week.

THE NEW ERA.

This paper is devoted to SPIRITUALISM. It presents the FACTS, the PHILOSOPHY and PRACTICAL ASPECTS of the Movement. And while it never repudiates anything good and true in old things, it is nevertheless specially and almost wholly (as its name indicates) devoted to NEW THINGS. Its leading Motto is, "BEHOLD I MAKE ALL THINGS NEW." In this idea, its Conductors most fully and devoutly believe, and hence it is his meat and his drink to think and say and do whatsoever new Thing—of worthy and useful character—may present itself to his mind, within the vast range of the Spiritual Movement.

The Paper has just entered upon its fourth half year—what some weekly journals call their FOURTH VOLUME; and with the beginning of its third half year (No. 27, Vol. 2) begins a thrillingly interesting

HISTORY OF THE NEW MOTIVE POWER, OR ELECTRICAL MOTOR—an entirely NEW CREATION By Scientific and Philosophical persons of the Higher Life. The MODEL MACHINE is now completed, and in successful operation. It has cost nearly \$2000, and consumed the time, of several persons, in building. No. 27 contains in part, a description of the Machine, and is the first Number of a long series of articles, which will embrace the whole history of this unique and highly important Spirit invention.

With the same Number, also commences a series of articles on

THE CIRCULAR CITY, OR HOME OF SYMMETRY AND PEACE—embracing a Grand Circular Park in the center, with its Beautiful Temple of Development—its Splendid Avenues, Groves, Shrubbery and Flowers—its Grand Circular Streets and Side Walks—its three Grand Circles of Mansions or Homes—its Economical, Convenient and Beautiful UNITARIAN DWELLINGS, with which each Family Home is most harmoniously affiliated—thus preserving in externals, both individualism and Socialism, as well as fostering internally, those principles which make the true union of both—all of which and vastly more, will be shown to be FEASIBLE AND SURE, as a Practical Realization ultimately, and much of which may be realized almost immediately. And in addition to these matters of special interest, this Journal will contain the usual matters of note and importance connected with the General Spiritual Movement.

TERMS: Single Copy for one year \$1 50.
Seven Copies " " 9 00.
Ten " " 12 00.
One Copy Eight Months 1 00.
Single Numbers 3 cts.

ALWAYS IN ADVANCE.

ADDRESS: "THE NEW ERA," No 9 Franklin St. Boston Mass. All Newspapers and Periodicals which give the above one insertion—including this *Paraphrase*—and call attention to it, (sending a marked copy to this office) will be entitled to an exchange one year.

CAPE COD WATER-CURE.

A thorough Hydropathic Establishment is commencing at Harwich, under the care of Gilbert Smith, proprietor, W. Felch, physician, and Miss Ellen M. Smith, assistant.

In addition to a large and Scientific experience in the Hydropathic and Psychic branches of the Art of Healing, Dr. F. is a Developer, and Healing Medium. And Miss S., is a young lady of Medical education; and a Writing Medium, and Clairvoyant.

Several patients can be well accommodated with board in Capt. Smith's family. His residence and Springs are in a pleasant, rural, beautiful, locality, one mile from the beautiful "White Sand Pond", and nearly that distance from the shore of Vineyard Sound, where we are presented with one of the most Delightful sea-views that can be found or imagined by mortal man!

Board and Treatment, from \$6 per week, to \$9.
Address—Dr. W. FELCH, Harwich Port, Mass. Or come and see (by Railroad, or Packet, or otherwise.)

DR. E. G. CUTTER,

PSYCHOLOGICAL,

MEDICAL AND DENTAL OFFICE,

No. 298 Washington Street, Boston,

Room No. 4, over J. T. Brown's Apothecary Store.

WILLIAM D. EMERSON,

THE MASSACHUSETTS SEDA, will attend to the Clairvoyant Examination of Diseases at the above office.

OFFICE HOURS FROM 9 TO 12 A. M. AND 2 TO 5 P. M.

May 3.

HEADQUARTERS OF SPIRITUALISM!

OUR OFFICE REMOVED.

The Office of The New Era is Removed to No. 9 FRANKLIN-ST., where our friends will find very much better accommodations than heretofore. We have a very commodious and pleasant apartment, fitted up expressly for the business of this Journal, and the accommodation of all who may favor us with a visit. In our absence, BELA MARSH, whose Book Establishment is removed to the same place, will cheerfully attend to any business the friends may wish to transact with THE NEW ERA.

S. CROSBY HEWITT,
No. 9 Franklin-st., Boston, Mass.HARMONY HALL,
103 Court Street, Boston.

This Room is in the third story of BLANCHARD'S BUILDING, on Court Street, between the head of Hanover and Sudbury Streets. It is kept open as a FREE READING AND CONVERSATIONAL ROOM, for the friends and investigators of SPIRITUALISM, from all parts of the country—its leading object being to give and receive light on this most interesting and important subject of enquiry.

A supply of the best Works on Spiritualism kept constantly on hand, for sale at the usual prices. HERMAN SNOW, Proprietor.
Boston, March, 1854. 23

The Apocryphal New Testament.

The Apocryphal New Testament, containing all the Gospels, Epistles, etc., not contained in the New Testament, attributed by good authorities to Christ and his Apostles, and generally considered sacred by Christians during the first four centuries of the Christian Era. This work should be in the possession of every one interested in Theology, as it embraces all the writings which were rejected by the compilers of the New Testament, at the famous Council of Nice. It is a rare book, and possesses a peculiar interest.

Price, \$1.00. Postage 18 cts. Copies mailed to any address, on receipt of \$1.18. The 18 cents can be sent in postage stamps, or in silver. For sale by A. V. VALENTINE,
Jefferson, Wisconsin.

April 19.

3w25

Thomas Haskell,
DENTIST.

No. 103 Court St. Boston.

Teeth cleansed, filled, regulated and extracted. Artificial teeth set on pivot, clasps, and part and whole sets made to adhere firmly on the atmospheric principle.

All operations warranted. Advice gratis.
Dec. 14.

Just Received,

And for sale by BELA MARSH, No. 9 Franklin Street, "UNITARIANISM: or LIBERAL CHRISTIANITY Explained and Defended, in reference to the Doctrines of The Trinity, The Atonement, and Future Punishment, and in accordance with the communications from the higher order of Spirits upon this subject. By WILLIAM S. ANDREWS.
April 19. 3w25

HEALING INSTITUTE.

CHARLES RAMSDALL, Speaking, Writing, and Psychometric Medium, and STEPHEN CUTTER, Healing Medium, would inform their friends, and the public generally, that they will attend to the Healing of the Sick, under Spiritual direction, at the rooms of STEPHEN CUTTER, in the rear of the Unitarian Church, Woburn Center, Mass., where the afflicted can be accommodated with Board and Treatment upon the most reasonable terms. They will also attend to calls at a distance. C. RAMSDALL will attend to calls to sit in Circles, or to Lecture in public assemblies, while in the Unconscious State, on reasonable terms. He will also write prescriptions for the sick, giving a description of the disease and Course of Treatment. Also PSYCHOMETRICAL DELINEATIONS OF CHARACTER. Terms, One Dollar.

CHARLES RAMSDALL,
STEPHEN CUTTER

Woburn March 22, 1854.

SPIRITUALISM.

Notice of Removal.

JAMES T. PATERSON

Has Removed to 25 WINTER STREET, Boston, where he will, as usual, examine and test all cases of disease by the powerful method of Magnetic Influence.

For a verbal examination, with advice, \$1.00
A full written examination with prescription and advice, \$2.00.

Dr. Paterson is now in connection with the only Bathing Establishment in this city, where all cases of Humors, Obstruction, and Female Weaknesses—including all cases of a Chronic Nature—can be successfully treated under his superintendence.

Office Hours from 9 A. M. till 6 P. M.
25 Winter street, Boston, Jan. 18.

HEALING AND WRITING MEDIUM

FANNY McQUESTION. LITCHFIELD N. H.

Nov. 30.

3m5

MR. & MRS. J. R. METTLER,
No. 8 College-St.,
PSYCHO-MAGNETIC PHYSICIANS.

CLAIRVOYANT EXAMINATIONS. With all the diagnostic and therapeutic means required by the patient, carefully written out.

Mrs. METTLER also gives Psychometrical delineations of character, by having a letter from the person whose qualities she is required to disclose. Address DR. J. R. METTLER.

TERMS, STRICTLY IN ADVANCE.

For Clairvoyant examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair. All subsequent examinations \$2.00. Psychometrical readings, \$2.

Hartford, Ct., Dec. 12.

HEALING BY NUTRITION.

Facts For Invalids!

1. The most explicit Testimonies ever known against *drugging*, have come from Intelligent Physicians, (as may be seen in Mr. Sunderland's Pamphlet) who have declared, that the present practice does more harm than good!
2. Quackery is the use of Remedies without a knowledge of Nature's laws.
3. You are no better for the *Nutrients* you have taken.
4. If curable at all, you may be HEALED by NUTRITION without Medicine! Why, then, should you "dose" any more? INFORMATION sent to you free, on receipt of 1 dime, prepaid. Address NEW METHOD OF CURE, Boston Mass.

Mar. 29.

if

A Book for Skeptics.

Just published, a new and important work, entitled, "A Book for Skeptics," being Communications from ANGELS, written with their own hands; also Oral Communications spoken by Angels through a trumpet, and written down as they were delivered, in the presence of many witnesses. Also, a representation and explanation of the Celestial Spheres, as given by the Spirits, at J. Koon's Spirit Room, in Dover, an Athens Co., N. H. With appendix, entitled,

THE QUEEN OF TRUTH.

AND

REVELATIONS OF HIDDEN TREASURES:

This deeply interesting work containing a Chart of the Celestial Spheres, and specimens of Spirit Writing, which was originally published without the appendix, for 50 cts, is now presented to the public with the valuable addition of "The Queen of Truth" at the former price. And to further extend the sale of it, I will send it, postpaid to any address on receipt of 50 cts. Address

A. V. VALENTINE,

Jefferson, Wisconsin.

THE DIAL ALPHABET;
OR SPIRIT CONVERSATIONIST.

This instrument, for CONVERSATION WITH SPIRITS, and of which we gave our Readers some account a few weeks ago (see number 13) is now ready for delivery. With a good Tipping Medium, and a little practice, conversations are carried on with this Machine very rapidly; and several of the more tedious methods, heretofore in general use, may be entirely superseded by this unique and beautiful INVENTION OF SPIRITS. Printed instructions, always accompany the Instrument, which are so full, and explicit, that no one need have any difficulty in using it. It cannot be sent by mail but it may be transported by Express, to any part of the United States, at the price of the *Smallest express packages*.

TERMS.—Retail Price—\$2.00; or 25 per cent discount at wholesale. No packages sent of less than twelve, except at the retail price. The cash must always accompany the order. Address, (POSTPAID) "New Era" No 25 Cornhill, Boston, Mass.

To the Afflicted.

If The New Era Subscribers or their friends are troubled with any Chronic Diseases, and will give their Age, Occupation, Temperament, Whether Single or otherwise, Habits, Appetite, State of the Stomach, Bowels, Urinary Organs. Any local pains or Symptoms Present, or Past Medical Treatment, with a particular account of the effects of that treatment, and one letter Stamp, free of postage to ROYAL CUMMINGS, M. D. Mendon Mass. They shall receive advice free, that may be of service to them. Correspondents be particular to name the state. Feb. 18. 1854.

New Depot for Spiritual Publications.

FEDERHEN & CO.

(Successors to Hotchkiss & Co.)

9 & 13 Court St.

Have been appointed by Messrs. Partridge & Brittan, agents for the sale of all their publications and a full assortment of them may always be found at that place. Among them may be found "Spiritualism," by Judge Edmonds, "Thomas Paine in the Spirit World," "Discussion of Spiritualism," "Approaching Crisis," "Shekinah," etc., etc., etc.

All new publications received as soon as issued. The trade supplied at publisher's prices. FEDERHEN & Co. 9 & 13 Court st.

Dec. 14.

Sunday Meetings.

The Editor is now prepared to hold Sunday Meetings, wherever the Friends of Spiritualism may desire, within a convenient distance from this city. They who have felt long enough on *Asks*, and therefore feel the need of better and more substantial food, will of course, make arrangements as they have opportunity.

Evening Lectures.

We are also prepared to fulfill engagements during the week, at such times and places as may be desired. Our friends should bear in mind that arrangements should always be made in such good season as to give ample notice of the meeting.

Mr. Newton's Pamphlets.

The Ministry of Angels Realized. A Letter to the Edwards Congregational Church, Boston. A Review of the Criticisms of The Congregationalist on the Letter to the Edwards Church. It is generally conceded that these Publications are the best that have been issued in this part of the country, for the purpose of commending the truths of the New Dispensation to the attention of Religious minds. Their cheapness renders them especially available for gratuitous circulation. Price 10 cents, single; 75 cts. per dozen; with suitable discount for larger quantities. For sale by the Author at 5 Washington street, and by

BELA MARSH,

25 Cornhill, Boston.

Jan. 18. 1854.

112

TO THE AFFLICTED.

Charles C. York, Healing and Clairvoyant Medium. You can receive an examination and prescription by sending your name, age and place of residence. Price \$2.00. Post Paid. Address, C. C. York, Chelmsford, N. H.

Poetry.

Come Back.

BY C. J. HILSON.

Come back once more, oh, come in dreams,
And speak to me of days gone by;
Yes, spirit of my mother, come
From your loved home beyond the sky
And teach your child the way of life—
The path to honor and renown,
Nor let misfortune's chilling blight,
O'er him forever cast her frown.

I know thy voice although it comes
Like gentle whispers on the air,
And speaks to me of higher spheres,
With love enshrined forever there.
I know thy voice where'er I roam,
O'er hill and dale or on the sea;
And when lone hours steal o'er my soul,
O, let me then commune with thee.
Worcester, Mass.

SPIRITUALISM CONVERTS THE WICKED.

A CASE FOR THE SCRIBES AND PHARISEES.

S. C. HEWITT.

Dear Br: As you have published several articles in which was shown the power of spirits to reform those who had previously been "very wicked," I thought I might do some good by relating my experience to your readers, that they may be encouraged thereby to work on, so that others, who have plunged as deeply in crime and misery as myself, may be rescued from their danger. I withhold my name and place of residence from the public, as a matter of course; for the time has not yet come, when a person who has been guilty of crime, can let it be known without great injury to himself, as there are plenty of those who would rejoice to drag him down again, and deeper; and they are often those too, who profess to follow out the teachings of that Jesus who said "go and sin no more." Yes Church-members, who ask a blessing at every meal—pray in the family circle twice each day—read the Bible all day Sunday, excepting the time spent in hearing preaching—they would persecute me, even unto the prison, did I let the hideous nature of my former doings be known, even if I am ever so much reformed, and doing all the good I can to keep others from treading the same path!

Should Judge Edmunds or Hon. W. Chase, chance to read this, they will know, from its similarity to the history of the writer, as given to them personally, by himself, who it is; and they both, will be forever remembered for the kind and cheering words of encouragement which they have spoken to one who has been so unfortunate. May their labors, and the labors of ten thousand others, be abundantly blessed, in rescuing many from thick dangers which so beset the young, when life's journey is first commenced.

My parents used to be very pious; and very strict, they were of course, in bringing up their children "in the nurture and admonition of the Lord." I must read a chapter in the Bible every morning, though, at the same time my thoughts would be wandering out among the green hills, where, under the gorgeous canopy of some noble tree, I, with my loved companions, could sit and hear the joyous little songsters warble their sweet anthems of praise, as they flitted here and there, like bright little fairies, sent to cheer the drooping spirit, and bind up the broken hearted—though I would rather be where the mumble squires go, up in the high trees, gathering the rich nuts for cold, cold winter; or dancing among the flowers, inhaling their sweet perfume, as it floated on the cooling breeze, from the far off mountains. My eye was on the book, but my spirit was wandering. I was young, and "built castles in the air," to have them fall, and be replaced by grander ones. My nature spontaneously grew towards God—a God of love.

But why dwell on these delightful scenes of childhood? Why look back upon the past when there come rushing up dark scenes, which frighten away the beautiful, and leave a ghastly, frightful scar, where love and beauty should have bloomed as the rose?

I went to church and heard the preacher say, "whosoever breaketh the least of these, my commandments, is guilty of all," and that "I was the chief of sinners." Yes, just as bad as the highway robber, murderer and pirate—just as many sins to answer for, just as heinously looking into the sight of God, and would sink into hell just as deep. I could not acknowledge myself to be "the chief of sinners," for I did not believe it; but lo! I heard a thundering sound from a thousand pulpits in the land, saying "he that believeth not shall be damned!" O, horror! I could not be-

lieve, and yet I must be damned!! And there I "hung, just by the brittle thread of life, over the yawning, raging, boiling gulf of Hell"—and, "it might be, that before another morning dawned upon my guilty head, I would awake in everlasting torment, with fiendish devils exulting over my downfall!" What was the consequence? It was, that I soon lost all fear of hell and the devil, and they became mere bug-bears to me, with which to frighten children, or they were really horrid realities, and God was "the Ruler of all, the Father of all, the Lord of all," but He was often out-witted by the Devil—did not wish to father him any more, and could not lord it over him at all. So, according to the "Word" he must be "a jealous God, visiting the iniquities of the fathers upon the children"—condemning vast multitudes to suffer in irretrievable woe for the sin of one. This gloomy thought so filled my mind, and controlled my soul, that I would often go out by myself and mourn, and groan in anguish, because I was not destined to be saved, and was "given over to hardness of heart, that I might believe a lie and be damned."

If God knew before hand, (I reasoned to myself) whether I would be saved or not, then, if not, all my exertions to lead a virtuous life would be useless, for I would be lost any how. If, on the contrary, I was to be saved, all the powers of Hell could not drag me down, and I might live just as I pleased, and there could be no danger. Thus, you see, that this prevailing theology gives a license to sin, of the most dangerous kind; and thousands—yea, I might say, millions rush into their awful Maelstrom, and are drawn into the vortex of destruction; and not until they arrive in the next world, do they see the error upon which they built. And long ages must elapse, ere they can emerge from the deep darkness into which this most tyrannical of all devils—THEOLOGY—has cast them.

But I am wandering. So many thoughts crowd upon my mind that I get lost and bewildered.

So long as God had placed me here without my consent—placed strong temptations before me against my will, and so constituted me that I could hardly resist them, and would damn me in spite of all I could do, the thought dashed from my lips the cup of joy, and I resolved to put the language of God, "I will revenge me upon mine enemies" into effect. I saw others who professed Christianity, under cover of the law, rob the widow and orphan of all their hard-earned, and scanty store, that they might revel in wealth—sit in the velvet-cushioned pew, and hear the self-inflated and self-styled oracle of God gloss over every imperfection of their character, and still every compunction of conscience, that they might commence extortion anew with the week. I saw all this and a thousand times more, and I resolved not to be out-done; for if these men could get to heaven, I might, and so with a good share of cunning I set to work, and as opportunities presented themselves, I appropriated the property of others to my own use. In other words, I stole and robbed wherever and whenever I could; and still, in the meantime, I was making great professions of religion. And I have no doubt but I enjoyed myself as well as the rest of the hypocritical mass, if I did have my pockets well filled with plunder, just from some merchant's store—if I did have the gold and silver of others, bright and shiny in my purse.

I soon found a companion who went with me. I enjoyed the perfect confidence of all, and had hosts of friends, who would have trusted their entire possessions in my hands, and felt perfectly secure. I was thought by some to be the very embodiment of manhood, with a mind capable of grasping the unknown—delving deep into the mines of knowledge, and revealing their hidden treasures.

But alas! the storm was brewing, and was soon to burst in all its fury, upon their heads—the heads of my dearest friends. Myself and companion plunged too deeply—were suspected—arrested, and tried. He was imprisoned, while I found bail and left the country—friends, home, all. I looked back to a fond and loving Mother, who mourned, as if from a broken heart, my temptation and fall—mourned a son lost—lost, as she thought forever! lost to all that is good and noble—lost in the whirlpool of unutterable woe! I looked back to a Father, so filled with grief, it seemed as if reason must give way, and darkness and desolation must fill his soul, where light had ever been flowing in, and hope and peace had taken up their abode. And brothers too, whom I loved as myself, gazed in silent anguish upon my departure;

and sisters, gentle and kind just blossoming into womanhood, and prattling in joy some childhood—buds of future loveliness. O, I left all these and wandered—how I knew not—whether I cared not—still with the fires of revenge burning as fiercely as ever—still with a determination that, in spite of the combined power of heaven and hell, I would plunge still deeper, and gorge myself still more, at the expense of others.

O, vain man! thy strength is weakness, and thy power limited; yet thou art swelled up with pride, and wouldst fain believe thyself Omnipotent! I saw not the Angelic Messengers of love and beauty, hovering around me—striving to win me back from disgrace—from a depth so deep, so low and horribly black, that none, save Angels, with eyes of quivering light, could have beheld me. They came to the rescue—drove despair away, and calmly, gently, and progressively gave me ray after ray of light, until the darkness was dissipated.

Often in my youth have I longed for an unknown something. Often have I felt "an aching void within," which made me miserable, yea, almost drove me to a violent death; for I often thought that death would be sweet. The Priest told me, it was "the want of religion." So, day after day, and night after night, have I besought God to deliver me from my woe—to "wash my sins away," take me into his favor and regenerate my depraved heart. But no, I received no answer, for "the prayers of the wicked are an abomination unto the Lord." Now that "empty void" is filled; and the heart so often stricken down in anguish, is lifted up. I was once clothed in filthy rags (priestly superstition)—now in my right mind. Once was I filled full of mythological dogmas, which led me to ruin; now I am free to follow my own reason and the teachings of Nature, which flow in upon me from every object, and are brought down by "ministering Spirits" of wisdom and love.

O! I cannot express the gratitude of my soul in words—they are empty things. I can only feel it; and that feeling is oft times so deep, that I can only be silent. If there is joy in the Spirit Land, when the lost is found, and the dead are brought to life, then my joy must have made every countenance more beautiful, every spirit more pure.

Old Theology was kindling a hell within myself, more to be dreaded than the fabled lake. The Harmonia, Philosophy has redeemed me—has extinguished those flames which were raging within, and secured me from future loss.

I am at work—have roused the slumbering from their lethargy; awakened the sleepers; startled the skeptic, and brought down a thousand curses upon my head from the priesthood, for daring to think and act for myself, and "be a man" instead of a "base, ignoble slave."

The fetters are broken; the scales have fallen; the dark shadows are fast receding, and the voices of angels whispering, cheer me in my upward and onward course. More light is still dazzling my sight; more love crowding every avenue of my soul; more wisdom, which enlarges the sphere of my action—placing my feet on the Rock of Immortal Truth, instead of sinking me in the mire, which has been gathering for ages unnumbered, around that gloomy tower, where superstition's trembling "false teachers," have so long worshiped—so long planned the downfall of millions.

No more does Death appear "a monster of hideous mien"—frightful and gloomy—a tyrannical despot, waging war against beauty, life, and health. His terrors are all gone, and I now behold a smiling angel, a joyous and happy spirit, who but touches, and Beauty becomes a living thing, a being of celestial birth, ever nestling close at the side of its worshippers.

Brothers, can we not labor on together now? Can we not go forth in the full consciousness that we are right, and redeem others who are longing to feel the power of this glorious resurrection? The glory of the upper spheres has settled down upon, and among us, for which we are exceedingly glad. "WHAT GOOD HAS SPIRITUALISM DONE?" READ! SKEPTIC!—READ!

S. N. E.

CHURCHIANITY.

We clip the following from the *Cleveland Plaindealer*. It is severe, but no severer than truth; and it would seem to be about time the world had a New Dispensation, or something else, where by a degenerate church might be made to feel its wickedness:

MESSRS. EDS:—

Passing a Euclid Street Church Sun-

day forenoon, I observed several fine carriages, with men possessing immortal souls and mortal bodies, seated on the boxes whipping their hands and feet, the cold and storm being so severe. Among the number was the carriage of one of the Trustees, whose residence is within a few steps of the Church, and whose health and happiness would have been promoted by walking and allowing his servants to do the same. While these men were standing out in the cold and in greater want of mental and spiritual culture and their bodies were in need of rest, than any in the Church, for their labors are harder through the week, they are compelled to labor at least half of every Sunday to prepare the carriage and horses, and minister to the pride and vanity of those who talk of the benevolence and goodness of Providence, who sustain splendid Churches and adorn them with all that pride can desire, and who sustain a priesthood with salaries ten times greater than their servants are obliged to subsist on, and take up missionary collections to send abroad to the heathen; who found Bible Societies and Christian Associations.

And this they do in pretended imitation of Him whose whole life was poverty and humility, and whose mission was especially to the poor, and who everywhere exclaimed against the corruptions of the priesthood and taught the equality of man, who sent out ministers to preach his Gospel, charging them to take neither gold nor silver, neither have two coats apiece. Verily, the upper ten clergy of our day, with their fashionable broadcloth and more than one or two coats apiece, salaries of from \$1000 to \$4000, do not bear much resemblance to the original, and it is doubtful in my mind whether Christ himself, if again on earth, would be invited or called to the Euclid Street charge. X.

THINGS IN SPRINGFIELD.

FRIEND HEWITT:—

Dear Sir:—Enclosed I send you one dollar for THE NEW ERA. I do not remember when I sent you the last money, but I take it for granted you will give me credit for all I send, as you say. I would sooner go without one meal a day, than go without the NEW ERA. I can do without food for the body, better than I can for the spirit,—especially just before going to bed.

One word about Spiritualism in this place,—though you may be better posted up than I am, as you are no stranger to many of the firm believers in this city. Spiritualism has its friends and its enemies here, as elsewhere. Bigotry and superstition have to be met; but its course is onward, still onward.

One of my daughters is a medium—is sixteen years old—is a medium for writing, speaking, seeing, rapping, and healing, although not so fully developed as some that I have seen and read of. At the first of her mediumship, she resisted the influence. At one time the spirits wanted her to write, but she did not want to do it. She made excuses, and one was, that the table was too high. The table then rose up on one side, to an angle of about forty-five degrees, and stood so for one hour or more until the writing was done. There was no one in the room but the medium and her mother. We have the sounds as loud as the ordinary sounds made with a carpenter's mallet. They have been heard across the street, which is some rods from the medium's position at the time. I would here add that the table which I spoke of, is a dining table, six feet by four. Truly there is great power in *ad force*!

In conclusion, I will give it as my opinion that mankind are now mounting the hill-top of a nobler life, from which we may view the surpassing glory of a more distant future.

Yours for Truth and Progress,

W. B. HASTINGS.

Springfield, April 15, 1854.

MR. EDITOR:—

The young lady through whom the following vision came, is, if I mistake not, a medium of uncommon promise. She seems to be under spirit-training for the work of a public lecturer; and the claim is, that Martin Luther is the one under whose influence she is to go forth as the herald of a Reformation, which is now, once more, awaking the world to religious freedom and progress. And it must be confessed, that this lady is well fitted for her mission, and not unworthy of the high wisdom which is claimed as her special help. Her entire organism,—physical, intellectual, and spiritual,—seems to be of a most refined and elevated character. Her history, also, is one of peculiar interest—one fact of

which may well strike a self-righteous and exclusive church with mute surprise, for, verily, herein is a marvelous thing: for this lady, although born of a Jewish father, and a Christian mother, has been in neither Church or Synagogue with the exception of a single instance; and yet her spiritual nature towers far above the average height of modern Christian excellence. I trust hereafter to be able to furnish you with more of the fruits of her medium office. H. S.

A Vision.

IONE JUDAH, MEDIUM.

A TEMPLE; many people collected; a man on an elevation—a pulpit I think—appears to speak earnestly. Four spirits descend—wave their hands; at each time, a dark cloud-like substance is borne further from his brain. He ceases—hastens to the door; many call after him, "Come back—the road you have chosen is long and dark." But he turns neither to the right nor to the left, for before him float the words, "Onward, for the truths of God—onward for the right."

Now, in the distance, he sees a light—goes to it; seems much surprised to find fertile land at his feet, and many seeds in his hand. He scatters them; flowers spring up rapidly, till they attain a certain height. He gathers some beautiful roses, but the leaves fall, or a blight is found in each. He waits sometime; then grows very impatient.

At last he strikes out on a hard uneven highway, and plants there. The growth is slower, but in greater perfection; he is sheltered, nay, almost hidden from view. I now see lilies [signifying purity] from which he seems to drink.

This garden, being directly in the old public road, blocking the path people have been constantly in the habit of traveling, attracts much attention; and little tiny men and women, finding they cannot pass him, with great difficulty clamber up his sides, on his arms, and some very learned ones ascend to his head, put on their glasses, and looking so wise, pronounce him "one of the new lights, that must soon be quenched, for the oil of common sense is quite consumed."

And now, that man, holding in one hand a branch of cedar, [Spiritual strength] and casting violets [Humility] on his head, commences an address. They get down on the earth and are highly indignant as he proceeds, for he speaks Truth to ears long unused to hear it; and it is like the bursting of a volcano to the dwellers on the mountain side. They then thrust their little knives to the hilt in his feet, thinking to make him totter and fall; it is not blood but light that issues from each orifice. This phenomena is so wonderful, they listen now with interest to his words; and not understanding or catching all, they aspire to reach his light, and with the wish scarce uttered, I see them grow just like the flowers.

Here the vision changes; a death bed; on it, joining with a loud voice in the songs of those around, I see the man of whom I have spoken. The song dies away and with the last note a violet-colored vapor [the desire to progress] leaves the clay and assumes a form. Spirits advance with a garment glistening with specks like dew drops, and sing, "Behold! thy robe is gemmed with the ransomed souls of millions."

BOOKS ON SPIRITUALISM.

FOR SALE BY

BELA MARSH, No. 9 Franklin-st.

The following list embraces all the principal works devoted to Spiritualism, whether published by the Subscriber, or Messrs. Partridge & Brittan and others; the prices of the same being annexed, together with the rates of postage. All New Publications received as soon as issued. The Trade supplied at Publishers prices.

THE PHILOSOPHY OF CREATION, unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price 38 cts. Postage 6 cts.

AN EPIC OF THE STARRY HEAVEN. Thomas L. Harris. "Hereafter ye shall see Heaven opened." Price 75 cts. Postage 10 cts.

THE PRESENT AGE AND INNER LIFE: A Sequel to Spiritual Intercourse. Modern Mysteries Classified and Explained. By Andrew Jackson Davis. Illustrated with engravings. Price \$1.00 Postage 28 cts.

THE HARMONIAL MAN; Thoughts for the Age. By Andrew Jackson Davis. Price 30 cts. Postage 6 cts.

REVELATIONS, &c., by A. J. Davis, the Clairvoyant. Price \$2.00 Postage 43 cts.

THE GREAT HARMONIA, Vol. I.—The Physician by the same; price 1.25; postage 20 cts. Volume II. The Teacher, 1.00 19

Volume III. The Seer, 1.00 19

A Chart exhibiting the Outline of Progressive History and Approaching Destiny of the Race, (A. J. D.) can be sent by mail, price 1.50

The Philosophy of Spiritual Intercourse A. J. Davis, price 50 cts, postage 9 cts.

The Philosophy of Special Providences—A Vision A. J. D. price 15 cts, postage 3 cts.

The Approaching Crisis; being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis; price 50 cts, postage 12 cts

THE RELIGION OF MANHOOD. Or The Age of Thought. By J. B. Robbins Price in cloth 57 cts.; in paper, 50 cts. Postage 12 cts.

Great Discussion on the Origin, Authenticity and Tendency of the Bible, between Rev. J. F. Berg, D. D., of Philadelphia, and Joseph Barker of Ohio. Price 31 cents. Postage 8 cents.

Book of Psychology. Pathetic, Historical Philosophical, Practical; giving the rationale of every form of Mental Phenomena, known under the technical names of Amnesia, Charms, Enchantment, Spells, Fascination, Magic, Mesmerism, Trance, Ecstasy, Hallucination, Spectres, France, Apparition, Clairvoyance, Miracles, &c. Showing how these results may be induced, the Theory of Mind which they demonstrate, and the benevolent Uses to which this knowledge should be applied. By LAROS SUNDERLAND. Price 25 cts. Sent postage free to any part of the United States.

The Book of Health, with Practical Remarks on Parentage, Infancy, Food, Diet, Labor, Recreation, sleep, Bathing, Causes of Ill Health, &c. Shows how the appetite for Tobacco, Rum, Opium, &c., may be destroyed. By the author of "Book of Psychology," &c. &c. Price 25 cents. Sent free of postage to all parts of the United States and Canada.

AN EXPOSITION OF VIEWS respecting the principal Facts, Causes and Peculiarities involved in Spirit Manifestations: together with interesting Phenomenal Statements and Communications. By Adin Ballou, Second Edition, with a Portrait. Price in Cloth, 75 cents; 12 cents postage; paper, 50 cents, postage 9 cts.

THE BIBLE AS A BOOK; as it is at the present day; its Inspiration, Logic, &c. Alfred W. Hoar, Medium. Price 30 cts. Postage 5 cts.

ANSWERS TO SEVENTEEN OBJECTIONS against Spiritual Intercourse, and Inquiries relating to the Manifestations of the Present Time. By John S. Adams. Price, 25 cts. in paper—25 cts. in cloth. Postage, 5 and 7 cts.

SPIRITUALISM. By John W. Edmonds and Geo. W. Dexter, M. D., with an Appendix, by Nathaniel P. Talmadge, late U. S. Senator, and Governor of Wisconsin. Price \$1.25. Postage 30 cts.

SPIRIT WORKS: Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass., on the Evening of September 21st, 1853. By Allen Putnam. Price 25 cts. Postage 3 cts.

The Birth of the Universe; being a Philosophical Exposition of the Origin, Unfolding and Ultimate of Creation. By and through R. P. Ambler. Price 50 cts. Postage 7 cts.

Philosophy of the Spirit World: communicated by spirits, through the mediumship of Rev. Charles Hammond. Price 65 cts. Postage 2 cts.

Brittan and Riemond's Discussion, 400 pages octavo; price \$1.00; postage 25 cts.

Discourses from the Spirit World, dictated by Stephen Olin, through Rev. R. P. Wilson, writing medium; price 63 cts; postage 12 cts.

Rev. Charles Beecher's Review of the Spiritual Manifestations, read before the Congregational Association of New York and Brooklyn, price 25 cts. postage 3 cts.

Light from the Spirit World—Comprising a Series of Articles on the condition of Spirits and the development of mind in the Rudimentary and Second Spheres, being written by the control of Spirits; Rev. Charles Hammond, Medium, price 75 cts, postage 10 cts.

The Pilgrimage of Thos. Paine, written by the Spirit of Thos. Paine, through C. Hammond, Medium. Muslin 75c, 12c postage; paper, 50c, postage 5c.

Elements of Spiritual Philosophy: R. P. Ambler, Medium, price 25c, postage 4c.

Reichenbach's Dynamics of Mesmerism, price \$1.25 postage 20c.

Pneumatology, by Stillé; Edited by Rev. George Bush, price 75c postage 16c.

Celestial Telegraph, by L. A. Cahagnat, price \$1.00 postage 19c.

Voices from the Spirit World: Isaac Post, Medium, price 50c postage 20c.

Night Side of Nature—Ghosts and Ghost Seers, by Catherine Crowe, price 1.25 postage 20c.

Gregory's Lectures on Animal Magnetism, price 1.00, postage 17c.

The Science of the Soul, by Haddock, price 25c, postage 5c.

Sorcery and Magic, by Wright, price 1.00 postage 19c.

The Clairvoyant Family Physician, by Mrs. Tuttle, price 75c, postage 10c.

Signs of the Times: comprising a History of the Spiritual Rappings, in Cincinnati and other places—Cognishall, price 25c, postage 6c.

Supernal Theology, price 25c, postage 6c.

Spiritual Experience of Mrs. Lorin L. Platt, Medium, price 20c, postage 3c.

Spiritual Instructor: containing facts and the philosophy of Spiritual Intercourse, price 38c, postage 6c.

The Spiritual Teacher, by Spirits of the Sixth Circle: R. P. Ambler, Medium, price 50c, postage 7c.

The Macrocosm and Microcosm, or the Universe Without and the Universe Within, by Wm. Fishbough—paper bound 50c, Muslin b'd 75c, postage 11c.

Philosophy of Mysteries Agents: Human and Mundane, on the Dynamics, Laws and Relations of man, by E. C. Rogers, price 25c, postage 5c.

Fascination, or the Philosophy of Charming, by John B. Newman, M. D., price 75 cts, postage 10c.

Shadow-land, or the Seer, by Mrs. E. Oakes Smith, price 25c, postage 5c.

Book of Human Nature: Illustrating the Philosophy (New Theory) of Instinct, Nutrition, Life; with their correlative and abnormal Phenomena, Physiological, Mental, Spiritual. By Laros Sunderland, Handsomely bound in cloth, containing 432 pages, 12mo. Copies mailed free of postage for \$1.

The Seeress of Prevorst: being Revelations concerning the Inner-Life of Man, and the Inter-communication of a World of Spirits, in the one we inhabit. By Mrs. Crowe, price 25c, postage 5c.

MESSAGES from the Superior State; communicated by John Murray through John M. Spear, in the Summer of 1852; containing Important Instruction to the Inhabitants of the Earth. Carefully prepared for Publication, with a Sketch of the Author's Earthly Life, and a brief description of the Spiritual Experience of the Medium. By S. C. Hewitt. Price 50 cents. Postage 8 cts.

The Spirit Minstrel: A collection of Hymns & Music, for the use of Spiritualists, in their Circles and public meetings. By J. B. Packard and J. S. Loveland, price in paper covers, 25c, in cloth backs, 38c, postage 6c.

Proceedings of the Hartford Bible Convention. Reported Phrenographically by Andrew J. Graham. price 75c, postage 12c.

Mr. Fernald's Compendium of the Theological and Spiritual Writings of Emanuel Swedenborg. Price 2.00, postage 45c.

The Shekinah, a splendid Monthly Magazine, published by Partridge & Brittan. Terms—\$3. per annum—embracing two elegant Volumes—or \$1.50 per Vol. in advance; single copies, 25c. Volume I, bound in muslin \$2.50 in morocco, embossed and gilt, \$5.

"Spirit Intercourse containing Incidents of Personal experience while investigating the new Phenomena of Spirit Thought and Action with various Spirit Communications through himself as Medium; by Herman Snow, late Unitarian Minister at Montague, Mass." Crosby, Nichols, & Co. Boston. C. S. Francis, & Co. New York, Publishers. For sale also by Bela Marsh 9 Franklin St. Boston, and Partridge & Brittan 300 Broadway, New York. The volume is neatly bound in black cloth—price 60c, postage 10c.

Address Bela Marsh, 9 Franklin St. Boston.